

THE DEPORTATION OF THE ARMENIANS

*Described from day to day by a kind woman
somewhere in Turkey*

EDITED BY

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INTRODUCTION

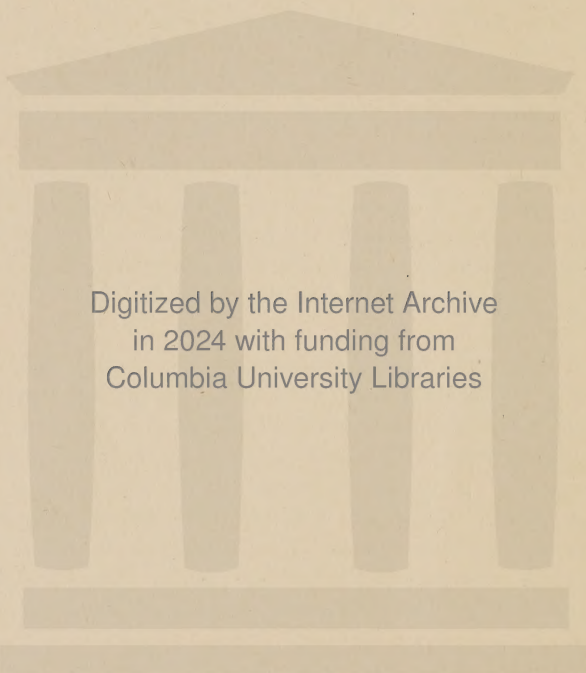
The kind woman lived near a Turkish railway from May to October, 1915. She chronicles chiefly the initial wrench of deportation. Her relief work is of the neighborly variety, for there came a telegram saying: "Let not Americans and consuls be seen helping the exiles or appearing with them at stations and public places."

Though she may help individuals, she is powerless to stem the successive waves that roll in from beyond the horizon. Once on the move, the Armenians found no respite; as Dante says: "The infernal hurricane that never rests carries along the spirits in its rapine; whirling and smiling it molests them" (Hell, Canto V.).

This is not a tale of massacre, such as I could tell of the Turkish provinces that border on Russia, yet it is hopeless enough. Since October, when the narrative ends, the deportation has slackened. The survivors, chiefly women and children, are huddled by myriads in temporary camps, or scattered in strange places. Other kind women visited the camps in mid-December, and have reported their impressions in the vivid paragraphs printed at the end of this pamphlet. They found the Turkish officials "grateful for everything we are doing for the poor."

Relief is necessary on a scale adequate to one of the greatest calamities in history. Bread may now be sent safely and surely to Armenians who in mid-December fought for the loaves like starving beasts.

WILLIAM WALKER ROCKWELL.



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The Deportation of the Armenians

SOMEWHERE IN TURKEY

JUNE 30, 1915.

The skies are dark here, and people have been in and out all day; these of all classes, and every one with the same question, "What of the night?" The news from B— was not encouraging. A few influential Turks here want to help, but *dare not*. Some women went by carriage to see an influential man and his family in a vineyard; were well received. Each had her part; — was assigned that of shedding tears; but I do not think she did so alone. It has been like a funeral here. Several families have been notified to be at the station with all their members and their beds on Monday next when they would be told their destination. N—'s brother and O. head the list; the others are poorer people. They are working for a week of grace in which to settle business affairs. *Isn't it awful*, and all are asking, "Who next?" Such drawn and tired faces as we have seen all day.

Half the town want to "store" things here, to be ours if they never return; rugs, coppers, etc.—but we may be blown up, who knows?

JULY 1ST.

Times here are lively. In A— people get two orders at once, and then ask which one they must obey? Conditions in B— are hard. The Vali's brother is against the Armenians. People of all sorts and conditions come from morning until night to ask questions and to weep. The conditions here are far from cheerful.

JULY 4TH.

Several families go to-morrow (only one of them a Protestant). The Government says they will go a few at a time. I doubt their sending widows, and for all their positive assertions, I still feel it in my bones that there will be modifications of the order. People come from morning till night to talk.

I am giving up the room down stairs for a store-room. — says he has 5000 liras worth of mortgages and farms, etc., which he can't store. The B—'s have eight times as much out among the ruling race. I suspect that leading families are to go first. Every one trembles.

We had a comfortably full chapel both morning and evening, and two beautiful sermons suitable for the time. Many Greeks and Gregorians present. The Greeks are being sent from Constantinople. — urged the people going away in a right spirit remembering the blessings of the past, opportunities as a nation for education, business and church life, to pay their debts to Moslems, to help the poor among them, to go as evangelists in faith and courage. It was comforting and inspiring.

JULY 18TH.

Eighty-three men from — (without their families), the most influential man in the Protestant community among them, came to-day en route for A—. They say that spies are everywhere now-a-days. What days these are, and when will they end?

JULY 20TH.

Last night the city districts — and — were notified to be ready and the Commissaire (chief of police) is registering families all over the city, and says they are to go at least fifty at a time, and that vigorous measures will now be taken, etc. These are miserable, anxious days for everybody.

JULY 23RD.

One does not know what to say of the situation here. There seemed to be a letting up yesterday. Some who

went to be registered were sent home to wait till called for. In the meantime, Arab women were going through Agha's district (where word had been given the previous evening to pack up and leave), and were buying all sorts of things, rugs, coppers, etc., at one-third or one-fifth their value. Things worth a lira sometimes went for a mejidie, etc. There is trouble in every family.

I've been out in the market getting cloth so as to give sewing to some poor women, and also to get the news. I met the Armenian priest at I's store. He is pretty certain there is no help for the people. However, he is going through his congregation, and making out a list of all the lame and halt and deaf and blind and old and soldier's families to lay before the Government as exceptions. He had a *hope* of gaining their case.

A few wretched people from — are in the church yard. They were left behind somewhere, but are now here, and I hear that one woman was likely to be confined last night.

Streets are full of Moslem women of the common sort, buying freely, talking loudly, and, I fear getting goods "charged." Merchants do not seem glad to see them.

Some say that Armenians in B— have paid 10,000 pounds Turkish to buy exemption; others say forty families are to leave soon.

I made several calls and saw many in the streets. It was pitiful to find the gateways blocked by crowds of Moslem women demanding what there was for sale; even pushing into houses after hearing there was nothing for sale. In one house of our congregation is a woman with three little children. The mother had sold her few decent clothes, and bought coarse flour and made a pile of the hardest and poorest thin bread I've seen for many a day. She needed her clothes badly enough, but with hungry children, she needed money more. I gave her a mejidie.

M—'s wife was at home selling and packing, quite cheerful, but says M—'s old mother mourns the years of

labor given to the vineyard, etc. (naturally.) Her neighbors had torn some sheets of corrugated zinc from their roofs to sell. The Government forbade it.

JULY 28TH.

Many people actually left on Monday, so that in all over forty families have gone, and many more are to go next Thursday. Our baker went on two hours or less notice. He left bread in the oven, and gathered up wheat that was drying. He has a lame wife and three children, and his half blind mother went also. There seems to be no help. (N. B. The poor baker died soon on the way.)

A few families have left B— and several men have left C— with families to follow. The poverty and distress of the people is heartbreaking. The poor family from — which you gave help to, and who have seven daughters, are to go next Monday. This intense heat has pulled the eldest daughter down so that she is confined to her bed. I fear it is tuberculosis. Doctor says so. The family will ask delay. There isn't much chance of their getting it.

— (the Moslem doctor) examines people and says to the sick, "You can go," and gives a stimulant. The mother of the B— brothers is to go Monday. I hope we can keep the boys here.

I've bought a cow for which I paid three liras (\$13.20). Others would not have paid so much, but it means food and money for the journey.

Wages in the factory have been cut down, as people are willing to work at any price if they can escape exile.

AUGUST 2ND.

Over forty more families left this morning. Most of them were very poor, and it was a sad sight to see them going to the station on foot, loaded down with small children, jugs, baskets and bundles. They were not laughing or talking at all; some of the children were crying; better off people went to the train by carriage,

but looked no happier. Thus far soldiers' families seem to be exempt.

Sixty men from C— were on the train as exiles this morning; more are to follow. The train runs now for military and exile service from C—. I can't even write letters, my mind is so upset.

AUGUST 4TH.

School is still an open question. The Turks are taking note of stock in shop to-day.

One of the — boys, about twelve years old, was returning home to the vineyard and was robbed and wounded a little. After the murder of young — last week, we are thankful this boy was not seriously hurt. The incident shows the spirit of the times.

AUGUST 7TH.

Miss — has just come from C—. She saw the C— people being loaded into carts sent by the government, and carriages hired by themselves, to be deported. Seventy families came as far as A— in the night. —'s family got a day longer. George was summoned in the night to help them. He went on horseback, and hasn't returned. Many are to leave here on Monday.

AUGUST 8TH.

Such a full day; people coming, coming, a constant stream to deposit things, to get eye-medicine, salve for sores, to ask for help, to beg all manner of things, shoes, money, tents and so on. I did something for each asker, but not much. There was a mad rush to the station—one stream of vehicles of all descriptions, carrying goods to the station, families on top in most cases. The regular passenger train pulled out sometime before —o'clock. The live freight was so overfull that many were left until to-morrow. Among them —, who has been ill for weeks. Their goods are at the station, and their house locked and sealed; — is lying under an empty freight car, very weak and miserable.

The people in — are now threatened with deportation. There are scarcely half a dozen mature men left in the village since the last massacre, but plenty of women and children.

A group of people from — have come. The women have been robbed, and some of the girls in their party had suffered terrible things. The party had sons in military service, and others in business in America.

AUGUST 9TH.

Miss — went to B— to-day. We saw the people (put by themselves) off for E—. Besides many A— people we know there were fifty carriages full of C— people including Protestants and many big Armenian families. Seventy families came up a few days ago. —'s shop was shut up and sealed so quickly that they got only three packages out before the government was on hand to close up. Little — even left his coat in his haste. Between 800 and 900 liras worth of goods were in the store. Their house is new, and newly furnished. They were to have come on last night, but six days more were granted because of new-born baby, and wife's being too weak.

There has been an uprising of Armenian runaways and Kurds, and a meeting *in conflict* near Marash. A few soldiers killed. This event has disturbed still more the minds of the Turks. The seacoast towns are to be emptied in two weeks, they say. Turks will go to the mountains.

AUGUST 11TH.

There seems to be a letting up of deportation to last until after Bairam at least, and we hope longer. There is no let up for C—.

AUGUST 14TH.

— arrived here from —. He said there was no place as quiet and safe as this region! In — a thousand families have been told to leave, and among them are the families of all their teachers. So there

was no hope of opening the College unless something very unexpected occurred soon. There have been *extensive massacres* all through that region; at Malatia, Behesne, Adiaman, etc. The Marash region is all afire. Runaways stirring up to wrath; revenge being taken by massacre, the Turks *wanting an excuse* to do their worst. Nothing has been heard from Marash for some time. He knows of special trouble and killing at Frendajak (five hours from Marash). Ourfa region is all excitement, people being exiled and made away with en route. He mentioned many killed that we knew.

One thousand Zeitun people have died in exile, they say. The city is full now with exiles from Adabazar and region. The son of — of Talas died in Osmania. The family were exiled, and the hardships of the journey were were too much for the professor.

Many Zeitun people are wandering about the streets of A—. They say they were driven from the — vilayet. They reported to the Kaimakam here who said he had no orders about them and would not meddle, and to do just as they pleased. (Later they were driven on). — appealed personally to X— Pasha for permission to do general relief work. He was flatly refused. X— said the government would attend to its own business. — says they will do so, and *are* doing so in regions to the east, and people are dying in many ways; it's a part of the policy.

— says the Arabs at Der Zor (where Armenians are exiled) are kindly, and treat women well. The climate is hot and dry, and warm river water is all there is to drink, and he fears cholera and typhoid, as bodies are continually seen floating down the rivers (massacre victims).

AUGUST 16TH.

Crowds of Zeitun people, *sent away* from Sultania, went on to-day towards —. I fear they go to death. Between 600 and 700 have died already of hardship and illness.

I made some Bairam calls on Turks and was well received, but one cannot be at all sure of the heart of any one these days.

Have just returned from the priest's house. I went to get a girl's story. The girl was a day pupil of Miss ——'s at Marsovan—about fifteen years old. Officers came to many houses and said they were to be exiled, but school girls were to be excepted, and they took the girls "back to school," but not to their own school, but to a Turkish barracks where they were on exhibition and chosen as the property of certain officers. This girl was claimed by one; the others, over a hundred, were carried in automobiles to Constantinople. Fifteen of them were this girl's friends. This girl was brought here with exiles from *somewhere*. She refused the attentions of the officer claiming her. The priest heard of her and went to investigate. The officer complained that not one smile had she ever given him. The priest said she would never smile on him, and left him to think over night on the matter. In the morning he said he didn't want her against her will. The priest secured the girl, and the officer has gone his way on to —— . The priest can't afford to keep her, and I have written to the B—school about her. Perhaps we here can raise 10 liras for her and send her to school. She left her mother two months ago. Her family were exiled at once.

G— K—'s sister and child were here an hour ago, en route from the north (where the Zeitun people were first sent). She tells dreadful tales. What will be the end of it all? The streets are full of exiles begging for bread. —— and relatives are all here, and Partani's sister. I am buying ——'s bed to lighten her luggage and fill her purse. She tells of babies left to die on the roadside, as the mothers could carry them no longer. Many tell me this.

A young man from —— was just in. Two hundred and fifty families are en route from there. The city swarms with exiles, and many are at ——.

AUGUST 19TH.

Our —— boys and families are also in the procession. The —— people have begun to move on from here. The Adabazar people are "*a la franca*" and some of them very rich. Thirty more carriages from C— last night.

Robberies are common, and girls carried off, and three Armenians killed at ——.

AUGUST 20TH.

The stream of arrivals continues to flow into B—. The poor people on foot simply drop down utterly exhausted, and many are dying of hunger and fatigue. Three quite large children died in the Gregorian church yard yesterday; another is badly off with smallpox; a middle aged man there is dying. —— hoja has been over there this morning to minister to him. A crowd of those ill were carried off to the Turkish hospital yesterday.

—— and family are still here from B—, waiting for his family—mother and brothers and their families. The advance line has arrived and tell him that his relatives lost almost everything from their homes. Plunderers threw their goods from the windows, and partners carried off rugs, bedding, etc., and some money they had. His brothers had been in prison.

I helped yesterday a blind man (led by his wife) who had been driven from B—; also an old woman with snowy white hair who was hungry and penniless. I had V— make up a dress for a young woman, and T— made a skirt for another young married woman whose clothes were in tatters. A crowd are in our church yard. I sent them soap for a wash and bath; and shavings, etc., for fuel.

There has been a pause in the A— deportation, waiting for the present crowd to pass on. C— people are again on the move. I hear that only five Armenian families will be left in X—. One is the dealer in iron for the R. R., and the others for business dealings with the government.

People here are dealt with *very* gently as compared with treatment received in northern districts and to the east.

AUGUST 22ND.

A— presents a strange sight these days with literally *thousands* of strangers in our streets. These are from places all the way up to Adabazar, and they are of all types and degrees of civilization. "Some in rags, and some in tags, and some in velvet gowns." The church was full this morning.

I went by the Gregorian church yesterday and looked into the yard. Such a sight! Such a pandemonium of noises! In that crowd there are deaths *every day*, from disease, hunger and exhaustion. I sent money to help a few, but any help any of us can give is but a drop in an ocean of misery.

According to a wire from our Ambassador, Catholics and Protestants are excused from exile. It seems to be true. I suppose our people in E— will be called back now. Now for the red tape to get a full and correct list of the Protestant villages and strangers!

I have written for some relief money. One poor Zeitun woman is too ill to travel but her husband has been driven on—forced to leave her here. She is at the church. Some people are in our church yard, some in khans, and some have rented houses in which to rest for a few days. The Zeitun people are "free" but are driven from place to place. They are, as a whole, ragged, dirty and covered with vermin, and hungry, and afraid of the purpose of the government.

EVENING OF AUGUST 22ND.

There is danger of cholera breaking out. Two died in the church yard who had symptoms of it. The government is trying to drive away the poorest of the people, chiefly Zeitun people. They say there is cholera in Aleppo. Was there ever a year like this?

A lot of people from —— were called from our service

by the police to start on this afternoon. The government is not quite pleased over the new order for exemption of Protestants and Catholics. The Zeitun people are watched closely, and one must not help them.

AUGUST 26TH. (See Footnote).

——'s letters do not—cannot—exaggerate it. The state to which things have come is indicated by ——'s very casual remark last night, "Well, to-morrow we'll first go out and see who has died." "I hope that woman in the church has." "I wish that child would, but I'm afraid she won't."

Yesterday and the day before, most of those in the open—those absolutely too sick to move along being expected—were driven out with whips. We fear they have but gone to —— (outside the town) to suffer still worse. Many have been even deprived of their bedding, at least separated from it, and forbidden to hunt it up. There is never a day but some die.

Those able to hire houses have escaped from being driven on, by keeping out of sight, as the driving is done with much cruelty but no system.

In our church a very *a la franca* family from —— had an addition the day they arrived. They have been given a few days grace.

I've been out to —— where conditions are still worse than in the city. Saw one old woman by the road dying. People walked by her, lying out in the blazing sun, with scarcely a look. The sight is too common. Thousands are out there, and no shade or shelter of any kind, except such as the people themselves can manage to put up.

I go out with —— every day, and come back sure I've merely had a nightmare.

Footnote: This letter, by a man, is inserted here to reflect the situation from a man's point of view.

SEPTEMBER 2ND.

Streams of —— people have come, and the word is that 10,000 are en route from Constantinople. Some

Brousa people are here *now*—new comers. Yesterday was a hard day, heartbreaking. I went to the train, a long one, to see over forty A— families off, and others besides. Among the A— people were — — —, M— B—, and his *sick wife* taken from bed to go, and almost carried aboard the train. —'s sister and husband, her daughter Acabe and family go on Saturday, and our dear, kind, and just neighbor — and family. He looked white with pain at going, and his wife, well, she could talk, though far from happy. Notwithstanding —'s assurances that — — — could remain as boarders, their boys were taken. The Kaimakam evidently had not been notified by the Vali. The Kaimakam seems to have a heart, but is hard pressed, I am told, by the rich and influential Turks in B—, who are making life a burden for him.

Another of those *wretched* old women without money, food, or friends, or bed, and ill has finished her pilgrimage. Three remain in the Gregorian yard, and three men in the same hopeless condition. I do not see how they live. The old women raise a cry for water when I go. I sent — with iced "iran" yesterday and to-day. The woman with a fever is better. Two girls, without beds, are now ill. I am getting excelsior beds filled for them to-day. The woman with a burned arm has moved on. The train was to go to — ; from where will they be fed there?

SEPTEMBER 3RD.

Things get worse and worse. Mr. — called last night and told me he saw a telegram from — Pasha saying, "Let not the Americans and consuls be seen helping the exiles or appearing with them at stations and public places."

—'s name is down to go to-morrow. We are doing our best to save him. I've sent to Mr. — for help, and may have to go myself to the Kaimakam.

SEPTEMBER 4TH.

—— went to C— yesterday with a letter to Mr. —— about our boys and teachers. I've little hope from that quarter, but give him his opportunity. Mr. T— put ——'s case before the Kaimakam strongly yesterday, as *our* man. The Kaimakam is well disposed, but is under heavy pressure to send *every* Armenian without exception. Anyway, I may be able to save his family.

SEPTEMBER 6TH.

Crowds of people went to-day. There was only one passenger car, for which people paid. All others were crowded en masse into freight cars, and driven with whips like so many cattle. One old man who had spoken and prayed beautifully in our morning prayer meeting yesterday (a Protestant from ——), when the police called him turned to call his townsman. He was struck with a stone and asked if it was *his* business to call people. He quietly accepted the rebuke.

At B— the proclamation was given out Saturday from the housetops all over the city that *every* Armenian of whatever church would leave B— without delay.

No notice has been served on the Protestants here *as yet*. The Kaimakam accepted it that they were to remain. He has assured me that he will do his best to save —— as *our teacher*. But this morning —— was demanded by the police and taken from our yard to be sent *at once*.

You better believe he was about wild. Said he *couldn't* go at once, hadn't change of clothes, and he would write and ask for a few days' time. I signed his petition, and a boy ran to the government while a police led him to the station. George gave him money and collected three blankets for him. The Kaimakam sent me greetings and the message that he would attend to the matter. At the station —— was arrested for coming so late, and thus attempting to be left behind. The train was still there but full, and he was rushed back and put

into prison! I suspected that the Kaimakam was taking this way to secure delay, and I still think so. Hence I made no inquiries, intending to do so after the train pulled out. Some time later — returned all out of breath, saying he could stay until Wednesday and he drove up to the vineyard to give his wife details. She knew nothing of the proceedings of the day.

Yesterday after service a nice looking middle-aged woman came to me with her arm in a sling and said it pained her, and could I do something for it. I took her upstairs and called nurse —, and we found a stab in her shoulder and dressed it. She said she and her son were stabbed by Bashi Bazouks on the way. To stop bleeding they had stuffed earth, and this and the blood had caked well.

I took nurse — to see some other patients. The old woman who usually raises herself and asks for water seemed unconscious and didn't answer even when I said "cold water," and put a few drops on her head. She was alive but getting cold, and died in the night. This morning the man in the corner was also released. He came only two days ago, and was in a *most wretched* condition.

The other night I found the woman with short gray hair, just able to reach up and call "water, water." An Armenian woman lifted her head and she drank but fell back at once and we found her hands icy cold, and saw she was dying. We straightened out her rags, and got an old pillow under her head. She was soon released.

This morning Nurse — and I started out again for the church yard. Sitting opposite the gate was the fat police commissioner who is so cruel. He called out to "Madame —." I stopped and explained that we were only looking after a woman who had met with an accident on the road. But I was told decidedly that I was not to go into that yard again; that the government would send *food! doctors! medicines!* and *foreigners* were not to help or interfere. So I returned.

So many young women and pretty girls come to me here and in the street, with tears asking what was to become of them.

SEPTEMBER 7TH.

The woman and her son with sword cuts came this afternoon. No one was around, so the gate man let them in and I dressed the wounds: both *doing well*. I gave new bandages and other needfuls so that if they could not come again, or were driven on the road tomorrow, they could care for the wound. They were *most grateful*. They are Protestants—and intelligent, were robbed of money. I gave them a little for food—shall give more if I see them again. F— got through; no trouble about keeping boys in the yard now. Little fellows run for all. Massacre near —, the air heavy with the odor of unburied bodies. Some of our travelers came by them. — and the hospital still in — when the exiles left, but things in a bad way generally. H—'s postcard tells of —. — seems quiet at present.

SEPTEMBER —TH

The woman I was forbidden to nurse got over here yesterday leaning on a friend and by help of a cane. G— was here and we gave the heel a good dressing but couldn't get all the broken bone out. The flesh is getting clean. The poor old woman cried and said she was hungry. I fed her and gave a little money. She hopes to get here again tomorrow but she suffers excruciating pain when her foot rests on the ground.

There will soon be a lull, I suppose, as the town is getting well emptied, not a Christian butcher left, and only two Moslems.

SEPTEMBER 8TH.

The pot is boiling *harder and harder*. Another special train takes nearly all left of B— Armenians. — family were all hustled off this morning as "a dangerous man who had tried to help exiles." — people are here now, came last night and tell sad tales.

SEPTEMBER 10TH.

B— feels helpless and it looks that way now as things get worse every day. The powers that be have their own plans and listen to no one. On all sides one hears a wail of distress. Every man, woman, and child has come from —— leaving most of their possessions behind. Even their preacher is here and is ordered to “move on.” I have “cabbaged” the three little fellows who were our pupils and am keeping them here as they were of our last year’s boarders. No one will look them up. Two little orphan boys (new ones) were offered from these but I couldn’t take them. They too must “move on.”

To what straits all are now reduced! The woman with a broken heel was here this morning and I took two more pieces of crushed bone from it. She bears it well. I think the loose pieces are about all out now. I did it up and made a sort of burlap outer covering as a protection. I gave her some food, for she cried and said she was dying of hunger. Only the helpless (and a few others) are now left here. The —— people are at the station. Crowds of people have been shipped off. C— people are coming now. Poor —— is still in prison.

SEPTEMBER 11TH.

We are nearly crazy with difficulties. I hardly think A— will be sent but *no one knows*. S— is here from —— and reports that some five days ago a telegram was received from some German “sefer” ordering that *every Armenian should stay where he was*, whether at home or abroad. In —— the government hurried people off the more but now the order has leaked out and probably is known here as there was a lull today, and —— passed last evening to —— and saw the Kaimakam en route. —— and —— are to leave Thursday. Circassians are to take the houses of the common people, and officers those of the wealthier ones.

—— reports that Marash Protestants were called back, almost compelled to come. In Adana it looks as if the

deportation were an alternative for a massacre. Exiles are not wanted anywhere.

SEPTEMBER 12TH.

No Christians left in ——. E— was burned by the runaways and — is in ruins, also — and another near-by village.

SEPTEMBER 14TH.

— is being emptied of *every* Armenian and the foreigners fear they also may have to go if there is an invasion on the coast. I do not think conditions are as bad here.

SEPTEMBER 17TH.

Dr. — says we must not think of Red Cross work as the Society *has not the funds*, but to let the Turks run things on their own responsibility. The Turks expect an invasion and are sending their families away.

Some rich Samsoun people here today. — says that the three families among whom she is are to go to Konia.

A stranger priest died here yesterday from exhaustion and heartbreak, etc.

SEPTEMBER 19TH.

No exiles today: there seems to be a calm for a few hours.

OCTOBER

Life is getting fuller and fuller of problems here. Affairs here are in a very critical condition.

Here the narrative of the kind woman closes abruptly, but the stream of exiles does not cease to flow. They drift on to the sparsely settled regions which they are fated to make fertile by their labor or by their bones. The current slackens, and makes great pools of misery, the concentration camps. Here other kind women are permitted to undertake systematic relief, and report it in the memorable letters that follow.

REPORT OF MISS —, NOVEMBER 16TH, 1915

Just now I am coming back from a ride on horse-back through the M—— plain where thousands of exiles are lying on fields and streets without any shelter exposed to the power of any kinds of brigands. Last night about 12 o'clock a little camp was suddenly attacked. There were about 50 or 60 persons in it. I found men and women badly wounded, their bodies cut open, with broken skulls or in a terrible condition through stabs with the knife. Fortunately, I was provided with clothes, so I could change their bloody things and then bring them to the next inn where they were nursed. Many of them were so much exhausted from the enormous loss of blood that they died in the meantime, I suppose.

In another camp we found 30,000 to 40,000 Armenians. I could distribute bread among them. Desperate and half-starved they fell upon it; several times I almost was pulled down from the horse. A number of dead people were lying about unburied and only through money the gendarme could be persuaded to have them buried. Mostly the Armenians are not allowed to perform the last offices of love for their relatives. Bad epidemics of typhoid fever broke out everywhere, a patient lay in almost every third tent. Nearly everything was transported on foot; men, women, children carried their few belongings on their backs. I often saw them break down under their burden, but the soldiers kept on driving them forward with the butt-ends of their rifles, even sometimes with their bayonets. I have dressed bleeding wounds of women that resulted from these bayonet-stitches. Many children had lost their parents and were now without any support.

Three hours from M—— two dying men were lying absolutely alone in the field; they had been here for days without any food or even a drop of water, after their companions had continued their march. They had grown as thin as skeletons and only their

heavy breathing showed that there was still life in them. Unburied women and children were lying in the ditches. The Turkish officials in M—— were very obliging; I could obtain many things from them and many a grievance was redressed. I got carriages to gather the dying people and to bring them to town.

REPORT OF MISS ——— ABOUT THE CAMP OF R—— ON NOVEMBER 26TH, 1915.

We saw thousands of tiny low tents, made out of thin material. An innumerable crowd of people belonging to all ages and every class of society! They were looking at us partly surprised, partly with indifferent desperation. A group of hungry begging children and women were at our heels: "Hanum, bread! Hanum, I am hungry, we did not eat anything today and yesterday!"

You had only to look into the greedy, pale faces, full of grief, to know that their words were true. About 1300 loaves could be procured. Everybody fell greedily upon us; the priests who were charged with the distribution of bread had almost to fight for their lives. But it was by no means sufficient and no further bread was to be had. A large number of hungry people stood imploringly before us. The gendarmery had to keep them back by force. Suddenly the order for departure was given. If anybody did not hurry in striking their tent it was pulled down with the bayonet. Three carriages and a number of camels were kept ready. A few wealthy people quickly hired the carriages, other less well-to-do people loaded a camel with their things. The wailing of the poor, old and sick filled the air. "We can't go any further, let us die here." But they *had* to go on. At least we were able to pay for a camel for some of them, or to give small coin to others in order to buy some bread at the next station; also clothes, sewn at the Mission Station in Q——, were distributed. Soon the immense procession was moving further. Some of the most

wretched people and some newly made graves were left behind. As many as 200 poor, old sick people are said to have remained there until some help could be brought to them. The misery increased a hundred-fold because of the rain and the heavy cold that had set in. Everywhere the caravans left behind dying people, little children and sick people perishing miserably. Also the epidemic spread more and more.

REPORT OF MISS ——— ABOUT A VISIT IN THE CAMP OF S—— ON THE 1ST OF DECEMBER, 1915

It had rained for three days and three nights; even in our houses the cold and dampness was felt very much. As soon as possible I set out on my way. About 200 families had been left behind at R——. They were unable to proceed on account of misery and illness. In this rain the soldiers also did not feel any inclination to stir them up and to drive them on, so they were lying about as if they were in a lake. The rags of their beds did not have a single dry thread in them. Many women had their feet frozen, they were entirely black and ready to be amputated. The wailing and groaning was horrible. Everywhere dying people in last agonies and dead people lying about before the tents. Only by *bakshish* (fees) the soldiers could be persuaded to bury them. It seemed a release to them when we came with dry clothes. They could change their things and get some bread and small coin. Then I drove in a carriage along the whole route to S——. Though I had seen much distress before, things and scenes I saw here defied description. A small woman was sitting by the roadside, a bed on her back, a young baby bound at the top of it; in her arms she had a child of two years with eyes grown dim, at the last gasp. The woman had broken down in distress and wept heart-breakingly. I took her with me to the next camp where the

child died; then I took care of her and sent her on the way. She was so grateful. The whole carriage was packed with bread; I just kept on distributing all the time. Three or four times there was chance to buy some fresh bread. Those thousands of loaves were a great help to us. I also could hire hundreds of animals to send the poor people forward. The camp in S—— itself is the saddest thing I have ever seen. Right at the entrance a heap of dead bodies lay unburied. I counted 35, in another place 22, right close by were the tents of those people who were down with bad dysentery. The filth in and around these tents was something undescrivable. In one single day the burial commission buried as many as 580 people. Men were fighting for bread like hungry wolves.

ON THE WAY TO T——, DECEMBER 13TH, 1915

I only wish you could see these poor people yourself; you would get an impression of the most dreadful need and distress that are hidden in these camps. It is simply indescribable, one must have seen it. So far I have had no difficulty whatsoever, on the contrary, the officials here are most obliging and grateful for everything we are doing for the poor. Up to the present we have worked in four camps, twelve hours distant. We often could distribute for about 10 to 20 liras (\$44.00 to \$88.00) worth of bread every day, besides this we gave flour, clothes and *nirra* to many ill people for the long journey. Sometimes it happened that in some places we did not have nearly enough bread—in that case we provided the people with money in order to buy bread at the next oven on the route.

There is still much work to do on the route to R-S and it seems to me we ought not to give up the work among the distressed as long as anybody of them is left in this place, because they would absolutely die of starvation.

"Lord, when saw we Thee an hungered, and fed Thee?"

Ambassador Morgenthau, in February, 1916, said that FIVE MILLION DOLLARS will be necessary for Armenian relief. He knows best, because of his intimate association with the financial side of the work in Turkey.

Everybody must help. If you want to secure speakers, or hints on organizing a campaign, write to Walter H. Mallory, Field Secretary, 70 Fifth Avenue, New York City. He can also supply free literature, including comprehensive pamphlets, news bulletins, circulars, and posters.

The Committee counts among its members representative religious leaders such as Cardinal Gibbons, John R. Mott, and Rabbi Wise. Dr. James L. Barton is President, Dr. Samuel T. Dutton, Secretary.

The cost of the campaign at home is paid by a friend of the cause. Every dollar you give or raise is added free of cost to the credits we cable to Constantinople, Tiflis or other centres.

In Persia last Autumn ten thousand dollars kept ten thousand persons alive for a month. One dollar a month supplied the necessary bread and salt. Won't you give a dollar a month, or a ten cent loaf of bread every day? Keep at least one alive.

All money raised should be sent to Charles R. Crane, Treasurer of the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City.

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